3: Hoernlé E-5 (1912-1913) 1918 FX13 Hottentot FX13
Nama

neither must she speak above a whisper. All informers lay great emphasis on these two points. !Amatis declares that if she talks she will be a chatterbox and meddle in all sorts of affairs later on and will get a bad name among the people. The girl must not leave the hut except at night, and then it must be by the back opening with one woman behind and one in front of her, to screen her from view.

Nowadays her older girl friends visit her, but I am inclined to think that in the old days this would not have been allowed. They help her to grind sweet smelling bark or root or leaves to make powder (*sắp*) which is freely used on the clothes and to rub on the skin. The Hottentots have a great variety of scented powders, each with its own name, and in olden days some of the rarer ones were greatly sought after and exchanged for a considerable amount. When I went inland from Walfish Bay, I was entreated to send back a special sweet smelling rosin which could be had from the people I was going among. These scented powders are used constantly, and a woman spends a considerable amount of her time grinding them. *!Naop*, a face paint made by grinding a soft red stone to powder and mixing it with fat, is used by the girls to paint patterns on their faces. The time during which the girl must remain in the kharú óms has been differently reported to me. It varies from 2 or 3 days to a month. Hottentots are vague about length of time, but several girls who had been through the experience recently, told me they were in the hut a fortnight. Most probably the time was longer in days gone by, for one of the chief things required of a girl in the hut is that she should get fat, with smoothly shining skin. "The girl mustn't be hungry while she is sitting in the hut," says !Amatis. Indeed, immediately she is in the hut, her relatives kill for her, the feast being called *kharú ≠ắp*. All her nearer relatives take part in this killing, even the girl's elder married brothers if she has any. Everything killed must be female, and chief of all must be a heifer. The entrails, pluck, etc., must not on any account be eaten by any relative, either maternal or paternal, of the girl — the visiting friends enjoy them.

This kharú ≠ắp is the great feast for the women, all who have already passed through these ceremonies being able to take part in it. No man or boy is allowed to have any share in it at all. One woman of the Berseba tribe said to me: "That killing is as great as the marriage killing." Nowadays the Hottentots are exceedingly poor, and cannot afford to kill recklessly as they did of old, hence the men, who formerly took part only in the feast of rejoicing [10] to be described below, are allowed to share the meat of all but one of the first animals killed, and this concession is made use of to force the boys to submit to a part of the proceedings [11] to which they would not nowadays be willing to submit otherwise. The only exceptions to this rule that all grown women may partake of the meat are that no menstruating woman must eat of it, "lest the girl's period never

[10] Vide infra, p. 73, and n. 16.

[11] Vide infra, p. 73.

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

instance, to know whether a man is by himself, one would ask, |*Gu*riseb hã ? Is he alone ?

|*Gam, two,* I derive from the root |ka, |kha, |ga, or |ya, which is originally a post-position, meaning *with, "added," "contributed," in connection with.*

!*Nona, three,* comes from !*no-na-s* or !*no-ma-s*, the *root*, the *radix* of a tree. In every plant the central root is the radical and strongest root. The same, the middle finger of every hand being the *root-finger*, it is obvious that this finger should have provided the name for the number *three*, because the natives count with the aid of the fingers; and whether they commence with the thumb or with the little finger, the central or middle finger always will turn out to be the *third* finger, and thus this finger became the symbol of the abstract number *three.*

Haga, four, I cannot venture to explain.

More interesting again is the derivation of *gore, five,* which means nothing else than the palm of the hand. The word *goreb*, for palm of the hand, is antiquated but still in use. I once told a girl to take a dish of food to her mother in return for milk which I had received, and told her to be careful and not to break the dish. She answered, "*Goreb* !na ta ni tani" (I will carry it in the palm of my hand). This is the way in which the Khoikhoi girls always carry their milk-vessels. *Goreb* is also the Euphorbia candelabra, and shows at the distance the profile or appearance of a vertically stretched arm with the open hand. It is certain that both the number *gore* and the *gore*-tree have derived the name from goreb (also koreb), the open hand. It is also certain that the number *gore* and the tree *kore* both are of the same age. The bark of this *gore*-tree has served from the earliest times as the chief material for the manufacturing of the quiver. Places have received their names from the abundance of these trees. There is a Koreχas in the North-western Cape Colony; a |Kora told me that he was born at Koreχas in the Free State;